

# THE SHAKER QUARTERLY



Winter

1961

# THE SHAKER QUARTERLY

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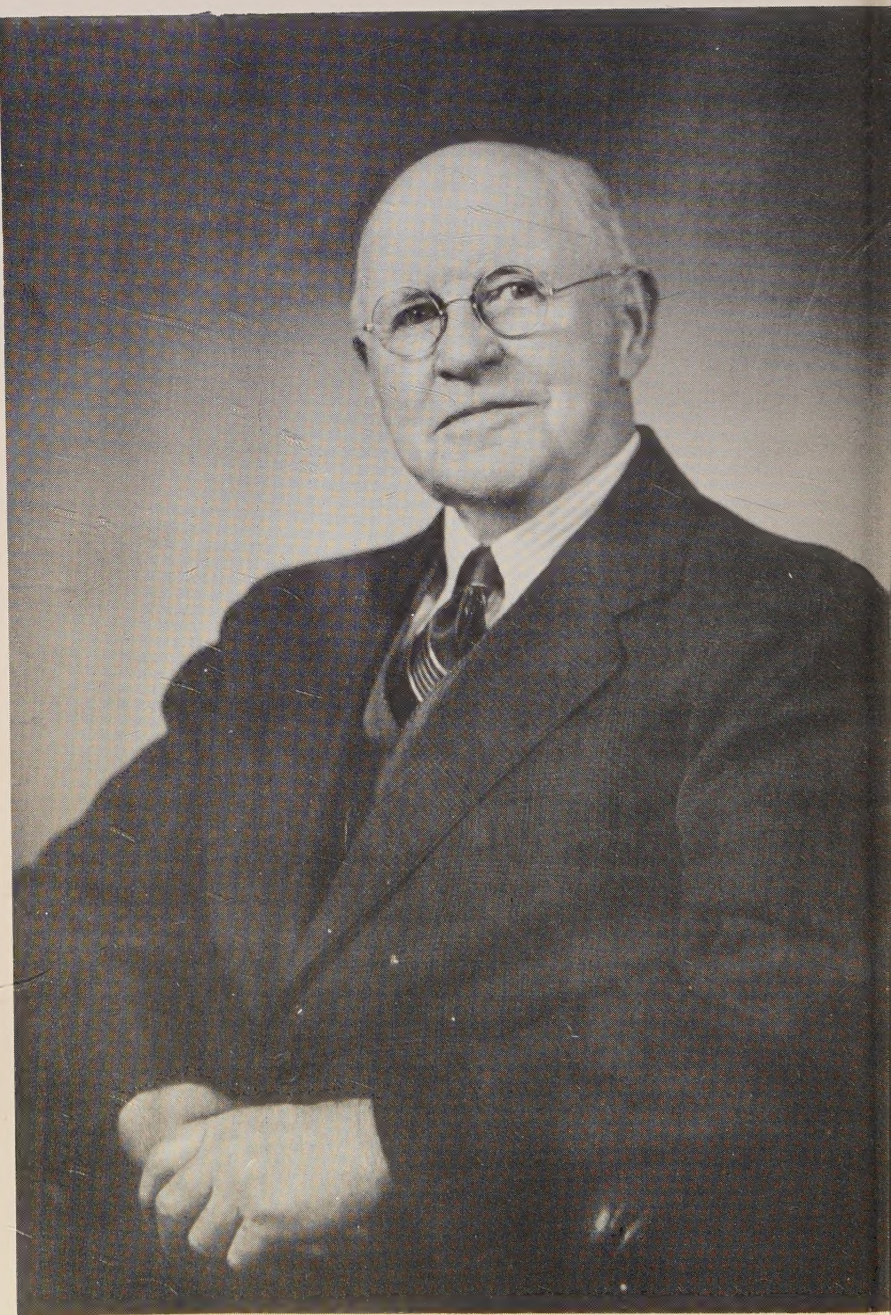
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# THE SHAKER QUARTERLY

Volume I

Winter

No. 4

## IN MEMORIAM DELMER CHARLES WILSON 1873 — 1961

On the morning of December 15, 1961 there drew to a close the earthly journey of Delmer Charles Wilson. The material evidences of Brother Delmer's life and work have long stood as silent witnesses to his deep devotion to his Shaker home. Even now the spiritual resources whose fruits were that devotion continue to influence those who knew and loved him.

Brother Delmer was born July 8, 1873 at Topsham, Maine. He came among Believers on January 7, 1882 when eight years of age. Brother Delmer received his education at the Shaker school where first Sister Aurelia G. Mace and later Sister Ada S. Cummings were his teachers. It was Sister Sarah Fletcher, his Sunday School teacher, who first taught him those lessons in Shakerism which he was to remember and follow so well.

Brother Delmer began early to show the keen sense of responsibility he took for his Shaker home. At fourteen he was in charge of the family's extensive dairy herd. By his late teens he had become a skilled worker with wood as well as an able horticulturalist.

As more and more responsibility for the administration of the family farm was laid upon Delmer's shoulders he continued to grow with his responsibility. Through his efforts the Shaker orchards and their fruits became widely known throughout the state. None of the countless details which go into the running of a successful farm were too small to escape his attention.

In addition to his work on the farm Brother Delmer developed to a very wonderful degree the making of the traditional Shaker carrier. Many thousands of these beautifully turned carriers were made in his shop during his life-time, and he well earned the title, "Dean of the Carrier Makers."

Despite the fact that so much of his time was taken up by the practical details of caring for the home Brother Delmer found time to develop an interest in both painting and photography. The only one of the Sabbathday Lake Shakers ever to paint in oils, Brother Delmer reflected in his paintings the same concern for nature which was so apparent in his excellent camera studies.

Brother Delmer was appointed to the trusteeship by Elder Arthur Bruce of the Parent Ministry, February 23, 1927. On May 14, 1931 he was raised to the Elder's lot of the Church at Sabbathday Lake, succeeding Elder William Dumont.

Brother Delmer's closing years were busy ones, filled until the end with service for family and church. Truly he followed the ever unfolding path of Shakerism during his entire life. Certainly it was of Believers like him that Mother thought long ago when she said: "See how beautiful this apple tree looks now. But soon some of the apples will fall off, others will hold on longer and then fall off, some will hold on until they are full half grown and then fall off, and some will get ripe. So it is with souls that set off in the way of God. Many will set off very fair and then fall away, some will go further and then fall, some will go further still and then fall away, and some will go through." Truly our brother has gone through.

#### A FRIEND'S TRIBUTE

How does one pay tribute to a man of Brother Delmer's caliber? Does one compose an anthem or erect a statue to his greatness? Brother Delmer, they say, has left the land, the country, and the people that he loved and has gone to his reward. But, in a sense has he left? The land he helped cultivate will soon be ready to plant once more. The trees he planted and cared for will bloom and bear fruit. The home into which he put so much of himself remains. These are his anthem, his statue. Wherever one turns at Sabbathday Lake, he will come into contact with some reminder of Brother Delmer's handiwork. Though the years may pass, these will remain: for he did nothing merely



“good enough.” In his work and in his hobbies “excellence” was his goal.

Though it was my privilege to know him for but a few short years, the benefits of that friendship will be everlasting. Though his formal education was, by today’s standards, limited, his wisdom was infinite. His task on this earth may be finished, but I know that wherever he may be, he will be happily employed at some greater task with much patience and exactitude.

### The Chapel of My Heart

Deep in the recess of my heart,  
Where only God can see,  
I have a holy chapel  
Filled with love and purity..  
The structure is not made of gold,  
But by God's hand divine,  
Where beauties of eternal wealth  
Can be forever mine.

There is an altar in my chapel,  
And a peace that is sublime,  
Where I daily hold communion,  
With my Counselor divine.  
Here I find a rest of spirit,  
As I daily wait and pray;  
Here I seek with full assurance,  
Strength according to my day.

There is courage in my chapel;  
God's love and strength are there,  
As by zeal and resolution  
I arise on wings of prayer,  
To the height of my ambition  
On God's holy hills so high,  
Where clean winds of inspiration  
Sweep and cleanse as they pass by.

There is service in my chapel,  
And I feel God's loving care  
As he bids me seek the valley,  
For the multitude is there.  
Then in loving true devotion,  
I now haste to do his will,  
That the Saviour's lowly mission  
Upon earth they may fulfill.



There is wisdom in my chapel,  
Blessed gifts from heaven above,  
Given by a gentle power,  
From the fountain of pure love.  
And I guard these sacred treasures  
As a sacred, holy trust,  
That they may grow in beauty  
And no moth corrupt, nor rust.

There is strong faith in my chapel,  
As I clasp the hand of God,  
Ever yielding in obedience  
To the chastening of His rod.  
Listening to the voice of conscience,  
As it daily speaks to me,  
Ever calling, "Come up higher  
To a realm of purity."

There is duty in my chapel,  
And I silently rejoice,  
That I feel a holy calling,  
Knowing God's work is my choice.  
There are burdens to be carried,  
Hearts that need to be made strong,  
Heavy loads that must be lifted,  
As I mingle with the throng.

There is truth within my chapel,  
Purpose strong now holds full sway,  
While my vows ascend to heaven,  
And I seek God's holy way.  
Thus, I pray, direct me, Father,  
That my life may ever be,  
As a chapel of real beauty,  
Dedicated, Lord, to Thee.

DELLA HASKELL

## A SHAKER VIEWPOINT ON THE AUTHORITY OF THE BIBLE

Some years ago there was originated an idea which to some extent seems to have held over to the present day—that the Shakers have a Bible of their own, one different from that used by other Christians. Nothing could be further from the truth. The story had its origin early in the nineteenth century and had reference to a book which was written and published by the Shakers in 1808, *Testimony of Christ's Second Appearing*, which is a review of *all* church history, together with statements of the religious light and faith which had been revealed to and accepted by the Shakers. Neither this, nor any other book written by the Shakers is called a Bible any more than the writings of religious leaders such as John Calvin, Martin Luther, or John Wesley may be called Bibles. The Shakers recognize and use the same Bible as all other Christian denominations. We feel, however, that the Word of God is too vast and eternal to be confined within the pages of any book or books.

The Bible is, of course, several books collected into one. We refer to it as “the Holy Scriptures” because it was written by men who were moved by the Holy Spirit. Insofar as the scriptures have been preserved in their original form, pure, entire and unaltered by the various translations through which they have passed, they may be rightly termed “Scriptures of Truth.” We must acknowledge, however, a decided distinction between the *Word of God* and the *Scriptures*, notwithstanding the fact that those who receive the Word of God as their guide are “led according to the Scriptures.” Here I feel constrained to add that through the reading and interpretation of these same scriptures come many of the divers differences in man’s conception of the Word of God. Too many stress dogma and creed, shaping the Word to fit their own ideas and neglecting the weightier matter—the Spirit. We search for and read into the Bible more often than not a justification of our own belief or a condemnation of an-



other's. If man in sincerity would come to the Bible unbiased by creed, eager to search and study it for the truths it contains rather than persuing the justification or support of some theory of his own conception, there would be far less dissention and misunderstanding than now exists among Christians.

But can we prove the Bible by reading and study alone? "Canst thou by searching find out God?" (Job 2:7) "Prove me now herewith, saith the Lord of hosts" . . . and how do or can we prove but by living in perfect obedience to that light which is shed upon our consciousness by this study of the Bible? Study and search as we may there is no light or truth proved until it is put to the test in our daily living. Thus we progress step by step in the light of the knowledge of God's Word. So too by daily living in which we prove and "find out God" we find the Word of God in the Scriptures. This to be sure is a far cry from allowing that the Scriptures alone are the Word of God. Much of recorded scripture would, if studied, lived, and proved, sink the soul into sin and darkness rather than lift it into the light and knowledge of God's Word.

In "Testimony of Christ's Second Appearing" we are told that the scriptures contain a "true account of the will and purpose of God as revealed to man in the different ages of the world, and of the operation of His power, from the beginning of the world, relative to the salvation of souls, until the work of redemption should be finally accomplished." Jesus told the Pharisees, "Seach the scriptures, for they are that which testify of me." What could be plainer? Here we have, quite obviously, a foreshadowing of things to come as the Word of God through Christ was made manifest to a sinning world.

We find also that much of the Word of God as given to His prophets and righteous men was adapted to the times and circumstances in which it was given. Moses' "an eye for an eye, and a tooth for a tooth" was by no means authoritative scripture after the work of redemption began. We then had Christ's "love your enemies and do good to those who hate you." God

spoke to man only as he was able to comprehend. Through Moses He gave the Law which was binding upon man until Christ came and with him the real work of redemption.

If we believe that God's Word is limited by time, we put a limit upon God who is "from everlasting to everlasting", the Alpha and the Omega, the Beginning and the End of all things. God in His omnipresence and omnipotence does not limit His plans for man's redemption. We alone limit the progress of this redemptive work as we fail to prove Him in our daily living.

Jesus did not instruct his disciples to rest upon the repetition of his words alone. He sent them forth to cleanse, to heal, and to teach saying "take no thought how or what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." (Matthew 10:19-20) Again he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." (John 14:12) How clear it is that Jesus set no limit upon the works and words of God.

My contention here therefore is that though many were inspired of God to write the Scriptures, the Bible is neither a complete nor the only revelation of the Word of God. In no part of the Scriptures is the least intimation given that the revelation of the Divine and Holy Spirit to man will ever cease. On the contrary we are given to understand that there are no limitations of God's revelation of His will for mankind. In the prophet Joel we read, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy and your young men shall see visions and your old men shall dream dreams." Indeed this speaks to us, it seems, of unceasing manifestations.

The Law had been given by Moses, but Grace and Truth came by Jesus Christ when he "the Word was made flesh and dwelt among us." He was "the true light which lighteneth every man that cometh into the world, and "as many as received him, to them he gave power to become sons of God . . . not born of flesh and blood nor of the will of man, but of God."



Jesus told his disciples that by loving his commandments and keeping them, and by receiving the light that he brought into the world they would be "proving" him and that in this manner he would manifest himself to them. How easily we might ask with Thomas, "How can we know the way?", or join with Philip in saying, "Lord, show us the Father . . ." It was only natural that the disciples should question Jesus until they had proved him by living his commandments and in so doing received the manifestation of himself which this daily living brought. Step by step the gospel lesson was brought home to them until we hear them saying, "Lo, thou speakest plainly . . . thou knowest all things . . . by this we believe that thou comest from God."

So it was in a new dispensation that Jesus Christ found among his followers the nucleus of the "inspired and just men" who would write the new scriptures of that dispensation and go out into the world to "preach the gospel to every creature." How clear it is that His word cannot be confined or limited to one book alone.

The word of God was not ended in Jesus' day, nor will it ever come to an end. Each new dispensation must meet with new issues and conditions peculiar to its time. With each new time and need God sends His "inspired and just men," who hearing His voice, and searching for and proving His power, receive of Him the wisdom and knowledge that "God giveth to the man that is good in His sight." (Ecclesiastes 2:26) With each new dispensation of His grace God's will is made manifest through some inspired or anointed agency. He never leaves His people without a light, but our eyes must be open to see that light.

"And the Comforter, which is the Holy Spirit, which the Father will send in my name, shall teach you all things." The Holy Spirit is not confined to one medium, but dwells within the heart of every individual who has "proved" and "found out God" by daily living. As Jesus says, "When the Spirit of Truth comes, he will guide you into all truth." This truly is the time when the sons and daughters "shall prophecy" and "the

earth shall be filled with the knowledge of the Lord as the waters cover the sea."

"As the lightning cometh out of the east and shineth even unto the west," (Matthew 24:27) so shall be the understanding of God's grace. Man's mind must be awakened by the "Spirit of Truth" in order that he may truly comprehend God's word and work. After nearly two hundred years few comprehend the dispensation of regeneration which was ushered in through the anointed and inspired Ann Lee, who by being imbued with "the Spirit of Truth" could "teach us all things" and "bring all things to our remembrance." To the Shaker, however, the truths of the new dispensation are so clear, so easily comprehended, that we can say with the disciples, "Lo, thou speakest plainly . . . By this we know that thou comest of God." His law is endless growth and through the advent of Mother's ministry we have found continued revelation of divine truth and light.

Nay, the word of God is eternal, and "liveth and abideth" forever. It is bound by no book, knows no nation, people, race, or color. All are equal in His sight and into whatever heart the Spirit of Truth is come, there He will enter and make His abode, finding there a channel through which to pour out to the world newer dispensations of His grace. It is through these channels, surely, that He will find other "inspired and just men" who will leave to future generations "something written", or more "scriptures of truth."

R. Mildred Barker



A SKETCH OF THE LIFE AND EXPERIENCE  
OF ISSACHAR BATES

## II.

(36) So I returned homeward, & felt worse than ever. The sore in my breast, or rather in my heart, was in tormenting pain; & I concluded that I must cry for mercy, or give up the ghost.—And while I was studying how I should address God, (when I got into some secret place;) even the very words that I would say: right there in the middle of the road; in one moment, in the twinkling of an eye; a hot flash like lightning; struck me between the shoulders into my heart: & drove out the sore lump, & every weight about me; & left me feeling as light as nothing: with my hands stretching up & on my tip toes; & expected every step, to leave earth and step into the air.—

Here I had the perfect knowledge of joy unspeakable & full of glory: for no being, in heaven or on the earth, could be any happier.—It was truly unspeakable; for I could not utter the half of it then; neither can I describe, the half of it now.—But I went home to my own house, and told them what great things the Lord had done for me: and went skipping across the floor; singing psalms and hymns; which (37) astonished my family very much.—Thus I kept up my exercise, till one oclock at night: & then laid me down in perfect peace; and death and hell were far removed from me.

In the morning I arose praising God — I was as full as ever;—and when the people came along to meeting I went along with them, proclaiming, & praising God to their astonishment.—And when I got to the meeting house, there was a large body of people collected; & there I pointed out a testimony. I know not what it was, for it was none of mine; but I know, it was the power of God; and it threw them all into tears, deists & all.—

Then I passed by the north end of the meeting house, to the burying yard: and stretched forth my hand, over the fence; and bid defiance to the grave & death, & hell: and I have never been afraid of that

monster (so called) from that time henseforth, even forever.

And as I returned & passed by Elder Browns, I told him I was now ready to go into water, or anything else; for I was prepared to serve God forever. So all gathered into the Meeting house, & I took my seat;—which was the fore seat in front of the galery (38) (for I had been their chorister for some time)—And when I rose up to pitch the tune, I broke forth in the power of God—To the singers I told, I had been four winters, learning them to sing with the understanding; & now I could learn them to sing in the spirit: and so went on till the whole were in tears.

Now one may judge how wonderful the new things appeared: while it was called, a cold, dead time of religion; for one so unexpected as I was, to come forth with the flaming power of God; (for it was nothing else;) to melt them down for a while: for in about two weeks there were between 60 & 70 people baptized; (But they were nothing but Baptists after all.)

Now, in the intermission, we all went down to the water, & I was baptised—and when I came up out of the water—Lo! the spirit of death came upon me! and I was as dark as ever—The preaching, praying, singing, & sacrament; were all death. I went home & went away alone, & I poured out my complaint to God, and received a goodly measure of the same light again, which I kept for about 3 weeks; in which time I was as (39) happy as I wished to be; & never felt one motion of fleshly lust, all that time; nor never expected to again; for I had returned to the days of my youth—had the same childlike faith, that I had when a little boy:—That God is good.—Yea, & I have proved his goodness to me.—All that remained now for me to do, is to take the track of Jesus Christ, whom God hath sent, & learn of him to be good; even as God is good.—

Now, let the vain disputer of this world come forward & labour to make me think, that I received all this, by my education, or tradition; and his labour will be in vain; for I never received one trait of it from that quarter: for I was always a free agent, & received



this, my portion, from God when a child; but I played the prodigal with it,—& wasted it, like another fool; and had to go through dreadful sufferings to get back to my Fathers house.—But when I began to return—Don't you see how the Father ran & met me, & kissed me?—Well I can see it, and feel it now; but still, I was a great ways off; and remained so, for some time: but the Father knew, I was on the way. And it was 7 years, (40) before I got stripped & found admittance into the house.

But to return—There was a great stir among the people in these times; so that we had society meetings, 3 nights a week.—I always attended, & was very lively, praying, & exhorting in turn till they began to charge me with preaching; which was far from my thoughts; but they insisted on it that I never could be justified, one side of taking up my cross & preaching.

Accordingly four Baptist preachers were appointed to hear me; and they licensed me to preach any where:—And I did preach the best I knew, sincerely. But soon fell under trials, for fear I was not called; & I prayed to God, to strike me speechless if I were doing any thing contrary to his will—and that should be the sign; but he did not do it—So I went on preaching, but in great fear; & to bring the matter to a decision, I prayed to God to kill me rather than to suffer me to preach without his approbation. But when I found I was not killed I made a solemn contract with God; that I would let all (41) disputed doctrines alone; & testify against all sin—Thus I went on in this distressed way; from 1795 till 1801.—So much for preaching.

Now I must go a little back.—After my 3 happy weeks had passed away:—Behold! the motions of the flesh began to return! which felt more deathly to me, than the bite of a Rattle Snake; and this was not all, for all my past sins were set in order before me; & had all got to come out of my mouth: altho I thought, they were all concealed—So I left my work & went to Elder Browns & took him out to the sugar-Camp & told him my distress, & that I wanted to confess my sins—He replied; you do not mean your secret sins?—Yea that

is my distress, said I—Well said he, I shall not hear you—It might ruin your family—I said my soul is worth more to me than my family—I begged him to hear me—He said he would not—Then I began to tell him how I felt, in relation to the works of the flesh—He said, such trials as them, were just an imposition of the Devil; for it was the great command of God. So I had to take my load back again with this hope (42) that my wife would hear me; but she flew and left the room at the first motion—Here I was a poor distressed, creature—No man to guide me! and no woman to help me!—I often opened my faith to individuals as I felt, & what I believed concerning the works of the flesh, bearing arms, swearing of oaths, dressing in the fashion of the world &c. which was generally treated with contempt.

Now, for me to attempt, to relate the distresses I went through for 7 years, trying to fill myself with these husks; it would be a task But still hoping that the next revival would bring Salvation: I kept up pretty good spirits, for about 4 years. And after passing through several revivals, & all ended in the flesh; I began to testify that salvation was not among us; nor never would be in that way of going. Then, I began to look all around the world: to see if there were any that did good: & I found, that they all lived after the flesh, except the Shakers; & there I hated to go. Here I was, for 3 years; my faith with the Shakers, & my union with the world; & I a tormented Baptist preacher.

(43)

Now about my New life

and my union with the people of God

If the thousand fruitless prayers were counted, and the puddles of wasted tears I shed were measured: it would astonish a wise man to see what a fool I was; and if I said or hinted such a word, as going to see the Shakers, I had the awfulest warnings to keep away from them deluded creatures. There were none of them nearer than 70 miles; & how to break these bands & get to them, I could not contrive for some time.—

At length I finished a plan, & made it work. I told

my wife I believed it was my duty to go and see my poor old Father—She was very willing—I opened the same to the church, and they were more than willing; for they said, they would give me new credentials; so that I could preach in every church between there & Chesterfield; where my Father lived: about 100 miles.—So I got my credentials, & took my journey. I went & visited my Father, & then went on to New Lebanon. I found my Sister Hannah on the way who had lately confessed her sins. (44) She told me, when I got to Lebanon; to inquire for Elder Cooley at the North House. So I went on a while with two minds; one for Lebanon, the other for home; awfully afraid of being deluded.—

At length I broke the snare. I appealed to God, that he knew my heart. He knew that it was salvation that I was after; and he would not suffer me to be deluded. So, the next morning I arrived at the North House, knocked at the door, & Stephen Woodward, opened unto me. I told him, I wished to see Elder Cooley—He soon came forward, & asked me what I wanted.—A. I want to talk with you—Q. What about?—A. About religion—Q. do you profess religion?—A. Yea—Q. What order?—A. Baptist—Q. are you satisfied with what you have got?—A. Nay. I am not—very well, said he; go & take some breakfast, & then we will talk.

Stephen told me after I had confessed my sins; that he went & told the cooks to get some breakfast for a man; that is going to confess his sins, & preach the gospel.

After breakfast Stephen conducted me to Elder Ebenezer's room—First of all I requested (45) to tell my experience, for this reason. One of your people that left you, told me; that the Shakers would call my experience, all old heaven.—I told her if they did, I should have done with them.—Well said he, tell yours & I will tell mine. So I went through it briefly.—Well, said he, that was the blessed work of God; to prepare you for something further.—Then he went on with his; and said he.—After I had preached 15 years among



the Baptists, I testified in the pulpit; that full salvation never would com; till the New Heavens were opened, & then the circumcising knife would come. And I had to go to Albany jail, where Mother & the Elders were:—and there I found the day of judgment—there I confessed my sins, & there I received the power of the New Heavens.

Then, he went through all the works of God, from the beginning of the world down to this very time, in which he & I then stood.—This was the first straight testimony I ever heard out of the mouth of a man—It seemed, as though my soul was perfectly acquainted with it.

Then I told him what a fix I was in—(46) That I has stolen away from home; & that I had two appointments of preaching that I must fulfill. And I wanted his council;—Whether to confess my sins now, or to go home & settle matters & come again. He replied—Count the cost well Issachar. So he went to the gate with me; & after I was on my horse;—these were his last words. Farewell Issachar:—and remember, that there is but one Christ. This sounded strange to me; for I thought I always knew that. But these words stuck to me, till it was opened to me that I never had understood this scripture: One faith, one Lord. There must be a Christ to every faith; &, I knew there were many faiths. Then, I had an open vision of this great Babylon, all in confusion:—and I bade adieu to it forever.

Now my whole stay at Lebanon, was not much over one hour: for we did business quick, I eat quick, & talked quick, & heard quick, and started home quick; for I was quickened. I went home & kept myself as close as possible; but they soon smelt me out, & before (47) night the news was all through the country, that I had joined the Shakers.—

Now comes on the trial—This is the last day with me—In this flood, I must either sink or swim—My greatest trouble, was with them of my own house: But soon a committee was sent, from the Baptist Church, to labour with me. O! the floods that they poured out

of their mouths, against the Shakers! I told them, that I knew the greater part of them reports to be lies, 18 years ago.—

Then they were grieved that I would not believe them. I told them I was not agoing to believe a lie, that I might be damned—I had been damned enough already. So they went away & gained nothing of me that time.

Then I was cited to Church meeting, once & again: And all the Ministers they could bring on from 60 miles distant, were all upon me;—but all to no purpose. I told them that salvation was mine, & I would have it. But for 5 weeks, I did but one whole days work.

Then I got on to my horse & went to New Lebanon, & confessed my sins. (Aug. 1801.) (48) Then I was ready to meet any of them; & have been ever since; to meet any flesh Bug on earth

But when I returned home; none but a well tried believer, can sense what I had to endure—Not one in my own family; nor in the neighborhood; nor within 70 miles, but were opposed to me. And the children in the streets that used to reverence me when I was a preacher; now mocking me. Then like Job, I had to take it:—"I am as one mocked of his neighbour. who called upon God & he hear him: and the just upright man is laughed to scorn."—This gave me strength; for I was confident I had done nothing, but that which was acceptable in the sight of God, which caused them to hate me.

But in a few months they were willing to keep out of my way: for I had a testimony as hot as flames, & stood in the power of God; and they did not much like that.—I was soon after sent out by the Church to preach to the world; in company with Benjamin S. Youngs; who was a loving companion, and a blessed little strong man of God.—(49) He went with me first to my family; in Hartford/ N. Y. and gained their feelings & respect,—which they have retained to this day. Then we went to Pitsford Vermont, 120 miles. There we gathered a lovely little body of believers; visited them till they removed. We went to Gilford N. H. about

60 miles & gathered a number more—Then to Ostego county N. Y. 110 miles—There we gathered a number more.

Now, in about 14 months after I set out my wife confessed her sins:—this was a relief to me. After this, I had the privilege to sell my plantation, & move my family to Watervliet; which I thankfully improved, & affected in a few months: so, that in march 1803 we moved to Watervliet; all but my two oldest sons, with whom I settled.

After we arrived, my family were soon well satisfied; and the children all confessed their sins, & were comfortable. This began to feel like my Fathers house—I thought I had got home; but did not know what was yet before me. Here I went to work, as comfortable as any being could wish for:—part of the (50) time out preaching to the world, & the other part at work: till the year, 1805.

Now, from 1801, till 1809. We had wonderful accounts in the news papers, of an extraordinary revival in Kentucky, & other western States; & about which, my beloved companions & fellow labourers, used to talk & converse a great deal; while on our journeyings and travels.—

I wondered why the Church did not send messengers with the Gospel to them poor souls; for I pitied them in my heart; but I concluded, that the Church knew better about it than I did. But in the latter part of December 1804. I was sent for to go to Lebanon. Soon after I arrived, Elder Ebenezer invited me into his room we sat & talked awhile about common matters. At length he asked me how I felt, towards them precious souls, that God was at work with in the west. I told him, I wondered why they had not been visited before this time. He said the Church, could not feel a gift to send till now; but now the door (51) was opened. Now said he, I want to know your faith, supposing the lot should fall on you, to go for one; are you man enough, to leave your family once for all, & all your friends in these parts: & hasard your life in that wild part of the world for Christs sake, & for the sake of



them poor souls whom God is preparing for salvation? I answered thus—my faith is in the gift of God that is in the Church; & that faith I will obey, come life or come death. Well said he, that will do; for the Church have appointed,—Elder John Meacham, Benjamin S. Youngs and Issachar Bates; to start for that country, the first day of january 1805 You will receive further counsel: so you may prepare yourselves.

Now, all my former hopes, of my fixed home at Watervliet; were all blown up to the moon—now the cross you will have to bear, or fight the answer of your prayer; for I had prayed & desired, that those poor souls in the west might be visited; but never, had the first thought of going myself.

Now all things were made ready; & it was felt best, for us to take one horse to carry (52) our luggage, & go on foot—That a brother should take us two days journey in a carriage with our horse before his two.—Then take out ours & go on, & the brother return. And after having received the council of heaven, from our Blessed Mother, and the rest of the Ministry & Elders; & their most affectionate farewell & blessing, from the rest of our beloved friends:

On the 1st day of january 1805, at 3 oclock in the morning, we started. And that day, we went 62 miles; & the next we went 50 miles, Pickskiln: & then our good brother John Shapley returned; and we loaded our horse, & went on our journey: of which I shall not state any particular journal; only, that it was a tedious, cold hard winter.

We had to wait two days in the City of N. Y. before we could cross to Powlershook; by reason of ice; and then had to keep the main stage road, through Philadelphia, Baltimore & Washington. Because the back roads were not passible; by reason of ice snow & water; for we had rain, hail or snow, the most of the time. (53) We made no stay of account, except on the Sabbath, till we got to Kentucky. We found that the revival work, had spread into some parts of Virginia—We called & saw some of them have the jerks, & asked them questions, & went on—We passed through Lex-

ington & Abingdon; & at Hawley we turned our course into Tennessee—crossed Holston into Green county—stayed all night, where was a New Light meeting—A number of them, were exercised with the power & gifts of the Holy Spirit; but were still on the old ground. We crossed Holston back again, & went to Bean's Station—From thence over Clinch Mountains, & so on to the Crab orchard in Kentucky.

On our way through the wilderness, we were informed of the murder of Joseph Lankford; by two men, by the name of Harp. We were told, that we might see the spot, where he was killed. It was written on a tree, by Rockcastle River. I expected to see some horrid expressions, written on such an occasion; but behold! when we came to it: this was all that was written—"Lankfords defeat"—My soul & my flesh shuddered.—Is this the world that we (54) have got into! that murder is nothing but a defeat!—

I will here for the first time expose my horrid feelings. I thought, if I was back at Watervliet, & could have 24 hours to see my friends, and then be laid in their burying yard; it would be a paradise to me; compared with what I go through, among such spirits. And in one moment, some voice came, that spoke to me in my conviction—Remember your promise; that you would go to France You are not there; but perhaps you may be called there yet—You are in the work of God"—And I was as suddenly released, as I was suddenly panic struck.

And then I put on the whole armour of God; & set my face as flint, against Earth & Hell; that attempted to work against God.—I soon felt that all the fear they could cause was but a bubble. All these feelings I kept to myself: tho we all showed our surprise at what was written.—

So we moved on to the Crab orchard where we put up at a decent Methodist (55) House, & got our clothes washed; on Saturday, about the first of March. Here were two young women, who told us much about the revival, in particular at Paint lick, where Matthew Houston lived, & what a fine man he was—they wished

us to go to his meeting next day, and they would go with us; & hoped that we would preach. So, on Sabbath morning, we started to Matthew's Meeting House, about 7 miles. We found Matthew preaching: pounding away at old Calvin.

After he was through, the young women got word to him; & he opened the way for us to speak but we remained silent.

We put up at one Maxwells. That evening we attended Society meeting; at which my old companion B S. Youngs, spoke: So here we formed a small acquaintance—

Next day went & visited Matthew by request. He was very free. He told us, he was very yong in the light; only two weeks old. That he wanted instruction: but told us that at Caneridge they knew more about these things. We found also, two lovely Peggy's, in that house; (56) whom God had prepared for the gospel. One of them was Matthew's wife. The whole family were full of kindness, & we blessed them

We tarried in that neighborhood about a week; the most of the time, with a man by the name of Wm Roylston, who was extremely kind. We preached in Matthews meetinghouse attended their Society meetings—opened our faith in some degree; & got the feelings of a number of them.—Then we went onto Cane Ridge; where we were kindly received generally:—Barton Stone, their Elder, took us to his own house; where we had much conversation with him, & a number more. They sucked in our light, as greedily as ever an ox drank water: & all wondered where they had been; that they had not seen these things before. Barton said, that he had ben expecting; it would come out about so, in the end. They were all filled with joy—"This is what we have been praying for, & now it is come".

But ther was something yet; behind the curtain: (as the world call it.) The news of salvation was this:—To gain this kingdom, we (57) have to take up the very cross of Christ; and enter into the same selfdenying path of regeneration which he trod; or never go



where he is gone. And Satan entered into Barton, as soon as he understood this: for he set more by his Eliza than by all the Salvation, that God had provided for the fallen race. Yet he did not let out his enmity for some time; but still shoed friendship; & desired us, at least one of us to attend their next camp meeting; which we agreed to, if in our power. So we tarried a number of days—attended their Society meetings: and gathered the feelings of the people, in a good degree. Then left our horse with John Ireland; took a kind farewell, and started for Ohio.—

We crossed the Ohio River, the 19th day of March 1805. Then went on to Springfield where John Thomson, a new light Preacher, had a congregation. There we found an abundance of chaff, & but very little wheat—We left them pretty much as we found them. And the 22nd day of March 1805. We arrived at Malcome Worleys: where we found the first rest for the souls of our feet: having traveled 1233 miles, in two months (58) and 22 days.

Here we were received with the greatest kindness. Altho utter strangers before; yet good Malcome soon knew us: for he said, that his Heavenly Father, had promised to send help from Zion: and I am glad (said he) that you are come. We soon found, that he had the deepest light light, as touching the foundation of sin; of any one that we had found: & was groaning, & waiting for the way to be opened, for him to be delivered from the bondage of corruption.—The works of the flesh; he testified he had got to forsake or never find salvation. We had much conversation that evening, with him & Peggy his wife; & then he put us to bed, & told us he would hear more of this matter tomorrow. The next day he confessed his sins & received the power of God; and he was a strong man of God. His family were all friendly, and soon after confessed their sins.

This same day we went to Richard McNemars, their first leader; where there were a number of leading men. We opened our (59) faith plainly, & much was said through the day. Richard that he had never undertaken to build a Church; and if we had come for

that purpose; he would not stand in the way—that his people were all free for us to labor with; & he would go to the Gentiles. We stayed that night with Richard; & the next day, which was Sabbath; we went to meeting with him: And he preached much to our satisfaction. After he was through, I asked liberty to speak a few words which was granted. I spoke but short.—After which, Benjamin came forward & spoke; & read the letter, which was sent from the Church—for he was our reader & Clerk. After which, a few favorable expressions, were made by Samuel Rollins.—He said, “Thank the God of heaven that salvation is come!—here goes wife & children, houses & lands, for the kingdom of heavens sake!”—A few others spoke favourably—The meeting was closed, and we returned.

The next morning, family duties were attended to at Richards: & the said Samuel was called on to pray—He made many (60) pathetic expressions: among the rest was this—We thank thee O! God, that thou hast sent a chariot of fire from the East, drawn by 3 white horses, to bring the everlasting gospel to this land. Thense we began to visit some from house to house, & were kindly received by some.

On the 27th of March, (we had agreed for one of us to go back & attend the meeting at Cane Ridge, according to request; & the lot fell on me) I started on foot & alone through mud & water.—Waded Mill Creek 3 times which was more than knee deep. The distance was about 90 miles among wild strangers: and my shoes being too small, & my footings stiff with mud, the back part of my heels were so blistered; that I had to travel part of the way, with my shoes down at the heel. But I arrived at Barton Stones on Saturday night, & found many preachers there.

I was received with outward kindness and a number of the people felt really friendly. But the preachers were struck with great (61) fear; and concluded that if I was permitted to preach, it would throw the people into confusion: and to prevent it, they would counteract their former liberty; & shut out all other sects from preaching at their meeting; & that would shut

me out. All this, they did by themselves, without the knowledge of the people; and the people expected that I would preach.

Sabbath morning, after much conversation with the people; we took breakfast & went on to the stamping ground.—Marshal & Stone preached first and preached the people clear back into Egypt—Stone told them to let no man deceive them about the coming of Christ; for every eye would see him in the clouds; & the saints would rise & meet the Lord in the air: whose names are written in the Lambs Book of Life; which is this little book that I hold in my hand. (The Bible)—Marshal went on much in the same track—He warned the people not to follow man: to keep their Bibles in their houses, & in their pockets; for in them they would have Eternal Life—"Don't believe what man says:" dont believe me; for I have told lies.—

Thus they went on, till the people were covered (62) with death: and even the woods around us appeared to be in mourning. A great number paid but little attention to it; but were encircling me around asking me questions; and testifying at every answer—"That is eternal truth: that is the everlasting gospel;" and many other expressions of joy for the truth—

At length Matthew Houston took his turn of preaching. And he took this text.—"Let us go up and possess the land, for we are fully able." And he had them across the Red Sea in short order you may be sure—The woods began to clap their hands—The people skipping, jerking, and giving thanks; and a great part of them interceding with the preachers to have me preach: but were put off for that day.—

After the exercise of the day was over, I returned to Stones again & staid all night: & had much conversation with a number of people—Next day, went on to the ground again there was some preaching—At last 8 men went to the stand, & said I should (63) preach—So, to pacify them, they would dismiss the meeting at 12 o'clock; & then I might preach; and they did so.—



Then I mounted a large log in front of the Stand, and began to speak; And altho the preachers; & many others had went to their houses to get out of the way of hearing: yet, when I began to speak, they all returned, and all paid good attention. I spoke about an hour; & the subject I was upon, was to show the difference between the Spirit & the letter. And when I had got through and dismissed them; then began the controversy — One cried: — Spirit! Spirit! all spirit! — another cried—I bless God for the spirit! for it is all that will do us any good! and so the multitude were completely divided.—

So I left them and went home with John Ireland that night—Then went to Stones; and so visited round among the people two or three days & found a number of precious souls, that was almost ready to enter in; but there stood a Bull in the gape. That would not go in himself, nor suffer them to go in that were ready to enter—O! how it did grieve me; for I loved them dearly. (64) So I returned again to Ohio, on foot & alone, & arrived safely again to the brethren; and found the work of God going on. A number more had confessed their sins & become living souls: and the Devil was mad about it.

Now, as to days, months or years, I shall not trouble my head about such matters Seeing they are recorded in other books, it is enough for me to state; that we went about the great work we were sent into this new world to accomplish: which called us to be instant, in season & out of season. Which work we injured ourselves to, like Gods hunters; & went through this wild wooden world, by day & by night; hunting up every soul that God had been preparing for Eternal Life, or for death unto death; to give them the offer of that treasure which God had committed to us. Which is Eternal Life; in obedience to the gospel of Christ & Mother, in this day of his second appearing. Which life to obtain, they must honestly confess all their sins before a witness of God, thing by thing; & forsake them by taking a final cross against the world, flesh, & all evil in their knowledge: and by righting

all their wrongs (65) with their fellow creatures: and to subject themselves to the teaching of those, appointed from time to time to minister unto them.

This was our gospel: & I am one witness among many, that there is not one soul who has received the gospel, in the love of it; & have obeyed it from the heart: but have now Eternal Life abiding in them: and are justified & accepted of God.—And on the other hand, that there is not one soul, who has ever received it, & turned away from it by disobedience; but are now, or shortly be, gasping, and struggling under the power of second death; which never dies.

Now, we went throughout all the region of what is called Turtle Creek settlement, (in Warner Co.) first of all; & gathered a goodly number of precious souls—And while these tender lambs, were just beginning to suck the sincere milk of the word; a Camp Meeting took place at Turtle Creek Meeting house; which was Richards stand.

About the 28th of April, a great body of blazing hot Newlights, with John Thomson (a preacher) at their head, determined to break down all before them. Thomson mounted stand & began (66) his preachment: & undertook to show how they had been imposed upon by deceivers; & how much he had borne with one Worley: & now these Eastern men had come to tell us that Christ has made his second appearance—paused—“But they are liars! They are liars! They are liars!!

Now I will venture to say, that the tumult at Ephesus; was no greater, than it was at this place for about half an hour—It was one steady cry—“Glory to Jesus!—Glory to Jesus! glory to Jesus! & almost every other noise.—And what was the cause of their giving so much “glory to Jesus”; & of all their noisy endeavors, to prove his poor suffering witnesses to be liars?—Why, that they might enjoy the pleasures of their fleshly lusts for a season!—

In the time of this tumult, I stood on a log alone, (for neither John nor Benjamin were present at the time, altho not very far off. They were at Malcome’s writing communications to our distant friends.) I was

ordered back to hell from whence I came—and called among bad names. And as the tumult began to cease, I stepped off the log & passing (67) through the multitude, they cried out, “see how his conscience is seared as with a hot iron!”—he does not regard any of this at all!—Neither did I regard it any more than the croaking of frogs; for I knew it was all a hellish tumult of mockery.

During the scenes of this day, (Saturday Apr 7th) Richard attempted to still their noise—but they forbade him to speak.—he was succeeded, however, in throwing out some very hot matter occasionally.—The peculiar scenes of this day (being the 2nd day of the camp meeting) being mostly closed, I went round & hunted up our little ones, and found that they stood firmly, thus far; & their enemies had lost more than they had gained in the battle.

The next day (April 28th) which was their great day of the feast,—It was the great day of the Sacrament we all attended the meeting. Richard succeeded in taking his place to preach. The text “God forbid that I should glory save in the cross of our Lord & Saviour Jesus Christ, by whom the world is crucified unto me & I unto the world.”—He preached soundly. At the close, he observed, “the rudiments of the world (68) which gender to bondage, are coming to an end!” and that all those who were determined to go forward & possess the promised land, might with propriety, eat the passover;” (or take the sacrament,) for so we had mutually agreed—& so, at the same time and at the same table, while the boisterous glorifiers (in the flesh) of Jesus, were taking their Sacrament the Believers were eating their passover!—

This day also, as well as the next & last day of the meeting, were all, days of great distress & confusion—many had come from a great distance to hear & see what was going on. The whole country seemed in an uproar, and the very air, & woods, ringing with the appalling sound of, “false prophets! seducers! deceivers! liars! wolves in sheeps clothing! parting man



and wife! breaking up families and churches! &c. &c. But through it all, the little innocent lambs kept close to their Shepherds and were safe.—So much for this Camp Meeting.

Now after we had traversed the woods, high way or no ways, & gathered a precious number in this place; we went to Straight Creek, & Eagle Creek, and opened the gospel; & the next year, a number embraced it.

(69) In the latter part of July, we had a strong recruit—Elder David Darrow, Daniel Mosely, & Solomon King; came from the East to help in the work of God.—We received them with great joy; for truly the harvest was great & the labourers were few.

We continued to extend our labours further & further—We went to Shawnee Run in Kentucky, where my beloved fellow labourers had previously been: there we had a number of noble souls.

Thus I spent my time in Ohio & Kentucky till fall. And in the month of September, this same 1805; we began to conclude it was time, & a righteous thing; for us to have a home of our own; & not put the burden of this on our children.

At this time, Timothy Sewell had a grand section of land he wanted to sell, to get away from the Shakers: and this land lay right where we wanted it: and he would take \$1640. for it; & we knew we had kind parents who would be willing to help us: so, it was concluded to send me home to get the money. So on the 26th of September I started on foot & alone; & in 21 days arrived at New Lebanon, 776 miles. I tarried there a few weeks—got the money & returned again, on foot & alone; & in 23 days (70) arrived at Malcome Worleys, Turtle Creek. (now Union village;) where we then lived—entering once more into the land of daily persecution. I found those who rejected the gospel, at the same employment in which I left them—breaking glass windows — cutting down orchards — throwing down fences — burning buildings &c.

But found those who had accepted the gospel & confessed their sins; joyful, comfortable, strong in the Lord, & in the power of his might; & I verily believe, feared not all the western world.

We then purchased the land of Sewel, where the South House now stands, & moved into his old cabin.

The next season, we built a two story framed house, 30 by 40 feet, & moved into it.—In February 1806, I went with Benjamin & Richard to Kentucky again—visited Shawneerun, where we had a lovely little company of real Believers; and gave them new strength—then went to Paint Lick, and hunted up good br Matthew Houston, and the two good Peggys; who with all the family besides confessed their sins; & also a number of their neighbors.

## NEWS AND NOTES

It is with deep appreciation that we publish the names of our Patron Subscribers whose generous support has contributed so much to the success of the Quarterly's first year: Dr. and Mrs. John Busch, Mechanic Falls, Maine; Mr. and Mrs. Vincent Dixon, Allston, Massachusetts; Mrs. Curry Churchill Hall, Auburn, Kentucky; Mr. and Mrs. Wendell Hess, Melrose, Massachusetts; Mr. and Mrs. George W. Lane, Jr., Auburn, Maine; Dr. and Mrs. J. J. G. McCue, Lexington, Massachusetts; Mr. Alexander Mintz, Shaker Heights, Ohio; Mr. Richard Morse, Manchester, New Hampshire; Mr. William Randle, Cleveland, Ohio; Mr. John Sheehan, Manchester, New Hampshire; Mrs. Frank Taplin, Cleveland, Ohio; The United Society, Canterbury, New Hampshire; The United Society, Sabbathday Lake, Maine; Mr. and Mrs. John S. Williams, Old Chatham, New York; and Mr. and Mrs. Julius Zieget, Ardmore, Pennsylvania.

### Home Notes from Canterbury, New Hampshire

The Bartlett tree-surgeons have trimmed and cabled our century-old sugar maples, requesting that there be no more tapping for a year or more in order that these ancient land-marks may be preserved. The 1823 spruce tree by our Dwelling House has also been trimmed and cemented.

Wood is still used for fuel in our main Dwelling House and the winter's supply is now being transferred from the woods to our back yard by means of wood-sleds. The job of splitting is long overdue.

A furnace explosion caused a fire in the only remaining Shaker building at our North Family, which is owned and occupied by a Quaker family named Meeh who operate a private school there. Returning from a visit late at night they found the Canterbury fire-fighters desperately working to save this wonderful brick building built in 1862. Smoke and water damage were extensive, but only the basement was burned.



We were all saddened by the passing from our midst of our beloved Brother Delmer Wilson. On December 15 we bade goodbye to this Shaker brother whose genial, dedicated life and staunch avowal of the high standards of the Shaker Church endeared him to all who knew him. Eldress Emma B. King, Sisters Lillian Phelps and Aida Elam, accompanied by Mr. Charles Thompson and Mr. Armand Coupal, attended the Memorial Service held at the family Chapel, Sabbathday Lake. A large representation of family friends were also present.

Christmas was quietly enjoyed without the elaborate observance of earlier days when the family contained many young people. A festive dinner was made more enjoyable by the presence of the entire Thompson family, including little Dayne who is only eleven months old. The usual Christmas decorations and the festooned tree added to the special feeling of Christmas. The fir tree north of the office was brilliantly lighted. Its snow-laden branches shining with multi-colored lights served as reminders of old-time Christmas cards.

On December 14th the Women's Club of Canterbury visited us in the evening. Wishing to be of cheer to others they brought with them refreshments and a beautiful poinsettia. Everyone enjoyed singing the beautiful carols of Christmas accompanied by Mr. Thompson on his guitar.

The worst ice-storm in thirty years visited our hill on January 6th and 7th. Walks and roads were made hazardous for those brave enough to try to negotiate them. Even salt failed to melt the thick ice.

Sister Miriam Wall enjoyed a week's visit with her sister — a much needed break after the strenuous summer season.

Our family is in fairly good health and stands ready for a New Year filled with new responsibilities, new friends, and new opportunities for Christian service.

Whatever of good or ill it may bring, we rest in the assurance that, "We cannot drift beyond His love and care."

SR. BERTHA LINDSAY, CORRESPONDENT

### Home Notes from Sabbathday Lake

The winter has once again been a busy one at Sabbathday Lake as the sisters have busied themselves with the production of aprons, potholders, and the countless other crafts that fill our Gift Shop.

At the Thanksgiving season the family enjoyed the presence of Eldress Emma B. King of Canterbury, New Hampshire who spent several days among us.

The winter has been a beautiful one, yet one filled with much ice and snow, and consequently one which has allowed little outside activity. Therefore spring and the greater freedom of movement it allows will be most welcome.

SR. R. MILDRED BARKER, CORRESPONDENT

For the benefit of our New England readers we are happy to present the schedule of Winter and Early Spring illustrated Shaker lectures given by Mr. Charles Thompson of Canterbury, New Hampshire:

February 1, Bristol Community Center, Bristol, N.H., 2:30 P.M.; Feb. 5, Women's Club, Center Congregational Church, Main St., Torrington, Conn., 2:30 P.M.; Feb. 8, Rochester Women's Club, Congregational Church, North Main St., Rochester, N.H., 2:30 P.M.; Feb. 13, Congregational Church, Dean Hall, Stoneham, Mass., 2:00 P.M.; Feb. 22, Sunapee Women's Club, Community Church Vestry, Sunapee, N.H., 7:30 P.M.; Feb. 24, Natick Couples Club, Fisk Memorial Methodist Church, Natick, Mass., 8:00 P.M.

Mar. 2, Natick Women's Club, First Congregational Church, Natick, Mass., 1:45 P.M.; Mar. 6, Riverside Club, Cliftondale Methodist Church, Saugus, Mass., 2:30 P.M.; Mar. 7, Sudbury Women's Club, Horse Pond Road School, Sudbury, Mass., 2:30 P.M.; Mar. 9, Worcester Women's Club, Dean Hall, 10 Tuckerman St., Worcester, Mass., 2:30 P.M.; Mar. 12, Alden Club,

Parmenter School, Franklin, Mass., 8:00 P.M.; Mar. 13, Ladies' Benevolent Society, First Congregational Church, Weymouth, Mass., 8:00 P.M.; Women's Club, Trinitarian Congregational Church, North Andover, Mass., 2:45 P.M.; Mar. 27, Oxford Club, Washington Square, Lynn, Mass., 2:30 P.M.

Apr. 4, Women's Club, Uxbridge Inn, Main St., Uxbridge, Mass., 2:30 P.M.; Apr. 7, Twentieth Century Association, 3 & 4 Joy St., Beacon Hill, Boston, Mass., 2:00 P.M.; Apr. 10, Church Women's Group, Jordan Hall of Congregational Church, Holliston, Mass., 8:30 P.M.; Apr. 12, New Hampshire Association, Jewish Community Center, Manchester, N.H., 2:00 P.M.; Apr. 26, Florence Crittendon League, First Baptist Church, 1371 Beacon St., Brookline, Mass., 2:00 P.M.; Apr. 27, Women's Club, First Congregational Church, Bolton St., Marlborough, Mass., 2:00 P.M.

May 1, Melrose Women's Guild, Congregational Church, 355 Franklin St., Melrose, Mass., 2:00 P.M.; May 4, Cantabrigia Club, Continental Hotel, 29 Garden St., Cambridge, Mass., 2:00 P.M.; May 8, Women's Fellowship of the Congregational Church, Parish House, Marlborough, Mass., 8:30 P.M.; May 11, Women's Club, Orange, Mass., 2:30 P.M.; and May 15, Lincoln Grange No. 129, Lincoln Town Hall, Bedford Road, Lincoln, Mass., 9:00 P.M.



**A COMPLETE REGISTER OF DEATHS  
WHICH HAVE OCCURRED  
IN THE UNITED SOCIETY OF BELIEVERS,  
ALFRED, MAINE  
1790 — 1931**

Compiled by Theodore E. Johnson

Questions concerning the membership of the several Shaker communities have long vexed the historian. It is doubtful that we shall ever be able to have a complete, or even nearly complete, compilation of Believers' names. The membership figures which have found their way into print through the years are, at best, only general approximations. The first published Shaker listing was made in the first edition of **A Summary View of the Millennial Church** printed at Albany in 1823. Under the heading, "Progress and present state of the United Society", the authors, Calvin Green and Seth Y. Wells, list the communities then extant with their memberships. Quite obviously the figures provided are rough, but educated guesses, expressed in rounded numbers. During most of their history the Shakers have been, quite rightly, reticent concerning their membership, realizing, it would seem, that Shakerism's importance lies in its spirit not its numbers.

One of the most certain guides to the question of membership is the death list. Death lists were kept with rather great attention to detail and accuracy in each of the societies. Their value is somewhat limited, of course, by the fact that they give us only a partial picture, containing only the names of those members who remained faithful unto death. As a general rule one may arrive at a minimum approximation of total membership in a particular society by doubling the number of recorded deaths.

In the records of the Society at Alfred 232 deaths are recorded: 142 in the Church Family; 72 in the Second Family; and 18 at the North House or Third Family. The names include 78 males and 154 females.

That indefatigable chronicler Elder Otis Sawyer is largely responsible for the preservation of the records in the form in which we find them today. The prime source for Alfred deaths is his "A/Record/of the /Deaths/Which have occurred in the/United Society/of Believers/in the Town of Alfred, County/of York, and State of Maine./Dating/from its earliest/Existence/Transcribed/March 12/1847." The record is contained in a small (19.3 cm. x 11.1 cm.) volume of 96 pages bound in paper covered boards. Elder Otis' record is supplemented by two other manuscript listings. The first, unbound and measuring 9.5 cm. x 6.9 cm., was begun by an unknown person at the Church Family in the spring of 1820 and kept until the spring of 1855. Its 20 pages contain 145 deaths all of which occurred between 1790 and 1855. The second supplementary source is a 36 page manuscript bound in contemporary calf measuring approximately 19.3 cm. x 11.1 cm. It was kept by Sister Lydia Nowell of the Church Family from May 31, 1855 until January 11, 1881, just eleven months before her own death. It contains 54 names. The listing of names which appears below has been drawn from the three sources cited above. The cause of death or any other information given by the recorders has been added to the vital statistics in all of those cases where such added information was present.

### THE CHURCH FAMILY

1790 — 1931

Anderson, James, b. Feb. 17, 1749, d. of old age, May 2, 1835, Ae. 86y 2m 13d.

Anderson, John, b. 1751, d. Aug. 26, 1829, Ae. 78y.

Anderson, William, b. Feb., 1753, d. of old age, Oct. 23, 1830, Ae. 77y 8m.

**Bailey, Benjamin**, b. in Colebrook, N. H., Feb. 14, 1799, d. of stoppage in the stomach, Nov. 27, 1880, Ae. 81y 7m 13d.

**Bailey, Merrill**, b. in Colebrook, N. H., Aug. 28, 1800, d. Apr. 4, 1893, Ae. 92y 7m 7d.

**Bangs, Josiah**, b. in Gorham, Me., Mar. 8, 1793, d. of old age, Oct. 20, 1877, Ae. 84y 7m 12d.

**Barnes, Anna**, b. June, 1772, d. Dec. 14, 1827, Ae. 55y 6m.

**Barnes, Betty**, b. Nov., 1766, d. of old age, Mar. 31, 1850, Ae. 83y 4m.

**Barnes, Daniel**, b. in Alfred, Me., May 18, 1778, d. Apr. 16, 1826, Ae. 47y 11m.

**Barnes, Joanna**, b. July 24, 1760, d. of old age, Jan. 30, 1850, Ae. 89y 6m 6d.

**Barnes, Father John**, b. Aug. 11, 1755, d. Jan. 7, 1832, Ae. 76y 4m 27d. "Died in Lebanon."

**Barnes, Mary**, b. 1775, d. Sept. 17, 1807, Ae. 32y.

**Barnes, Rachel**, b. Jan. 15, 1780, d. May 26, 1820, Ae. 40y 4m 11d.

**Barnes, Sarah**, b. Feb. 23, 1759, d. Jun. 30, 1851, Ae. 92y 4m 7d.

**Bean, Joanna**, b. Aug. 14, 1764, d. of old age, Aug. 19, 1855, Ae. 91y 5d.

**Bean, Lucy**, b. Dec. 28, 1818, d. of decay, Jun. 17, 1873, Ae. 54y 5m 20d.

**Brackett, Isaac**, b. May 18, 1792, d. of consumption, May 22, 1836, Ae. 44y 4d.

**Brackett, Sarah**, b. May, 1795, d. Apr. 9, 1819, Ae. 24y.

**Brown, Barbary**, b. Aug. 3, 1745, d. June 11, 1825, Ae. 79y 10m 8d.

**Brown, Bethiah**, b. 1775, d. May 2, 1807, Ae. 32y.

**Brown, Joseph**, b. 1771, d. June 28, 1791, Ae. 20y. "Before gathering of church."

**Brown, Martha**, b. July 18, 1773, d. of old age, Oct. 20, 1863, Ae. 90y 3m 2d.

**Brown, Samuel**, b. 1738, d. Oct. 12, 1791, Ae. 53. "Before gathering of church." "He was drowned while out at sea."

**Brown, Samuel, Jr.**, b. Dec. 1768, d. Jan. 15, 1814, Ae. 46y 1m. "Killed by being crushed under sled load of wood."

**Bussell, Elder Joshua H.**, b. in Portland, Me., Mar. 27, 1816, d. Mar. 29, 1900, Ae. 84y 2d.

**Carter, Mary E.**, b. Mar. 6, 1819, d. of fever, Sept. 15, 1838, Ae. 19y 6m 9d.

**Casey, Eldress Fannie C.**, b. 1862, d. Apr. 29, 1911, Ae. 48y 6m.

**Coffin, Eleanor**, b. June, 1797, d. of general debility, Mar. 11, 1870, Ae. 72y 9m.

**Coffin, Hannah**, b. 1780, d. Jan. 14, 1852, Ae. 71y.

**Coffin, Isaac**, b. Aug. 8, 1795, d. of consumption, Oct. 26, 1863, Ae. 68y 2m 18d.



Coffin, Peter, b. Apr., 1782, d. of old age, July 31, 1859, Ae. 77y 3m.

Cook, Eldress Catherine, b. Nov., 1823, d. of typhoid fever, Sept. 2, 1854, Ae. 35y 10m.

Cotton, Abigail, b. Aug. 26, 1775, d. of old age, Sept. 10, 1846, Ae. 71y 15d.

Cotton, Dorcas, b. 1777, d. Dec. 17, 1821, Ae. 44y.

Cotton, John, b. Feb. 16, 1760, d. of old age, Oct. 15, 1847, Ae. 87y 8m.

Cotton, Pamela, b. Oct. 19, 1782, d. of consumption, July 23, 1851, Ae. 68y 9m 7d.

Cummings, Elizabeth, b. in Saco, Me., Oct. 18, 1819, d. Mar. 26, 1903, Ae. 83y 5m 18d.

Curtis, Eunice, b. Nov. 30, 1804, d. of consumption, Nov. 10, 1862, Ae. 58y.

Curtis, Martha, b. in Granby, Vt., Sept. 26, 1801, d. of weakness and general debility, Jan. 5, 1881, Ae. 79y 3m 9d.

Cushman, Israel, b. May 2, 1785, d. of fever, Aug. 10, 1845, Ae. 60y 3m 8d.

Cushman, Elder Thomas, b. in Plympton, Mass., Jan. 30, 1758, d. at New Gloucester, Oct. 21, 1816, Ae. 58y 8m 22d.

Emery, Anna, b. Aug. 12, 1770, d. of old age, Apr. 27, 1852, Ae. 81y 9m 15d.

Emery, Cynthia Hannah, b. 1784, d. Jan. 2, 1859, Ae. 74y.

Emery, Hiram, b. Dec. 22, 1790, d. Dec. 22, 1812, Ae. 22y.

Emery, Robert, b. May 10, 1799, d. Feb. 5, 1826, Ae. 26y 8m 26d.

Freeman, Betty, b. 1774, d. Apr. 24, 1820, Ae. 46y.

Freeman, Deacon Nathan, b. Oct. 31, 1782, d. of typhoid fever, Sept. 16, 1852, Ae. 69y 10m 16d.

Freeman, Lydia, d. Sept. 4, 1826, Ae. 78y.

Frost, Jacob, b. Jan. 17, 1785, d. of consumption, Oct. 21, 1850, Ae. 65y 9m 4d.

Frost, Nancy, b. in York, Me., 1792, d. of general debility, Nov. 10, 1867, Ae. 75y.

Frost, Sabra, b. in York, Me., Feb. 11, 1793, d. of general debility, Mar. 14, 1863, Ae. 70y 1m 3d.

Frost, Sally, b. Mar. 31, 1786, d. of general debility, Aug. 9, 1852, Ae. 66y 4m 10d.

Gilbert, Richard, d. Mar. 29, 1892, Ae. about 65y.

Gillespie, Eldress Mary Ann, b. in Portsmouth, N. H., June 9, 1829, d. Apr. 15, 1887, Ae. 57y 10m 6d.

Gilman, Joseph Alonzo, b. in Porter, Me., Oct. 29, 1826, d. Jun. 8, 1884, Ae. 58y 7m 10d.

**Gilman, Nancy**, b. Apr. 2, 1802, d. of neuralgia, Apr. 8, 1863, Ae. 61y 6d.

**Goodrich, Polly (Mary)**, b. Aug. 22, 1800, d. Feb. 24, 1822, Ae. 21y 6m 2d.

**Gowen, Eva Esther**, b. in Kennebunk, Me., July 29, 1875, d. of consumption, Nov. 15, 1881, Ae. 6y 3m 17d.

**Harding, Joshua**, b. 1750, d. of old age, July 13, 1827, Ae. 77y.

**Harding, Lois**, b. Dec. 22, 1780, d. of consumption, Aug. 28, 1848, Ae. 67y 8m 6d.

**Harding, Susanna**, b. 1755, d. of old age, Sept. 24, 1836, Ae. 81y.

**Hatch, Mary**, b. 1764, d. Oct. 12, 1817, Ae. 53y.

**Hodsdon, Betty Comfort**, b. Apr. 7, 1782, d. Feb. 13, 1806, Ae. 23y 10m 6d.

**Hodsdon, Daniel**, b. Mar. 1, 1750, d. May 12, 1790, Ae. 40y 2m 12d. "Before gathering of church."

**Hodsdon, Lydia**, b. Nov. 16, 1774, d. of old age, Mar. 25, 1852, Ae. 77y 4m 11d.

**Hodsdon, Prudence**, b. July 27, 1780, d. of old age, June 25, 1870, Ae. 89y 10m 29d.

**Hodsdon, Rebecca**, b. July 27, 1780, d. of old age, June 8, 1866, Ae. 85y 10m 11d.

**Howe, Maria**, b. July, 1769, d. of old age, May 3, 1850, Ae. 81y 10m.

**Kneeland, Lois**, b. 1766, d. Oct. 17, 1799, Ae. 33y.

**Libby, Frank O.**, b. in South Bridgton, Me., Feb. 26, 1870, d. Oct. 26, 1899, Ae. 29y 8m.

**McDaniels, Sarah (Dilley)**, b. Aug., 1769, d. of old age, Mar 24, 1851, Ae. 81y 7m.

**McFarland, Robert**, b. 1761, d. Jan. 23, 1798, Ae. 37y.

**Merrill, Hannah**, b. 1769, d. Oct. 4, 1806, Ae. 37y.

**Morton, Mary**, d. Feb. 16, 1809, Ae. 48y.

**Nason, Sarah Joy**, d. July 20, 1912, Ae. 76y.

**Nowell, Jonathan, Jr.**, b. in Alfred, Oct. 8, 1780, d. Feb. 21, 1806, Ae. 25y 4m 13d.

**Nowell, Lucy Langdon**, b. in Alfred, July 4, 1776, d. of old age, Nov. 28, 1873, Ae. 97y 4m 24d. "The last of the Old Believers in Alfred."

**Nowell, Lydia**, b. in Shapleigh, Me., Oct. 27, 1808, d. Dec. 31, 1881, Ae. 73y 2m 4d.

**Nowell, Susan Charity**, b. in Alfred, May 6, 1783, d. Dec. 13, 1833, Ae. 50y 7m 7d.

**Philpot, Benjamin**, b. Oct. 20, 1767, d. Nov. 13, 1821, Ae. 54y. 24d.

**Philpot, Elias**, b. in Waterboro, Me., Oct. 9, 1764, d. of old age, Jan. 19, 1844, Ae. 79y 3m 10d.

**Philpot, James**, b. May 10, 1780, d. of fever Oct. 7, 1851, Ae. 71y 5m.

**Philpot, Lydia**, d. Nov. 8, 1828, Ae. 65y.

**Philpot, Molly**, b. Feb. 6, 1762, d. Nov. 28, 1831, Ae. 69y 9m. 22d.

**Philpot, Patience**, b. May, 1782, d. Nov. 19, 1822, Ae. 40y 6m..

**Philpot, William**, b. Mar. 1, 1757, d. July 7, 1823, Ae. 66y 4m 7d.  
"Died of palsy lived 61 days without food."

**Pierce, Lucy**, b. 1794, d. of general debility, Nov. 19, 1863, Ae. 69y.

**Pote, Dorothy**, b. in Gorham, Me., Oct. 1776, d. of old age, Jan. 10, 1843, Ae. 76y 3m.

**Pote, Elder Elisha**, b. in Gorham, Me., July 25, 1764, d. July 14, 1845, Ae. 81y.

**Pray, Betty**, b. 1790, d. Oct. 25, 1836, Ae. 46y.

**Pray, Hannah**, b. May 26, 1813, d. Dec. 25, 1860, Ae. 47y 7m.

**Pray, Theodocia**, b. Mar. 27, 1819, d. Apr. 28, 1859, Ae. 40y 1m. 1d.

**Rich, Lydia**, b. 1766, d. June 22, 1811, Ae. 45y.

**Ricker, Abigail**, b. Mar. 4, 1805, d. July 16, 1889, Ae. 84y 4m 12d.

**Ring, Eliphaz**, b. in Poland, Me., Nov. 21, 1768, d. of old age, May 31, 1854, Ae. 85y 6m 10d.

**Ring, Elizabeth**, b. in Poland, Me., Apr. 1, 1778, d. of old age, Oct. 7, 1872, Ae. 94y 6m 7d.

**Ring, Saba**, b. 1781, d. of general debility, Jan. 7, 1860, Ae. 79y.

**Ring, Samuel**, b. Dec. 20, 1766, d. of old age, June 13, 1848, Ae. 81y 5m 26d.

**Sawyer, Elder Otis**, b. in Portland, Me., May 2, 1815, d. Mar. 16, 1884, Ae. 68y 10m 14d.

**Seavey, May**, b. 1796, d. of consumption, Sept. 21, 1862, Ae. 66y.

**Simpson, Olive**, b. May 5, 1804, d. in a fit of fainting, Nov. 19, 1874, Ae. 70y 6m 14d.

**Simpson, Sally**, b. Sept. 3, 1816, d. Sept. 28, 1893, Ae. 77y 25d.

**Small, Addie**, b. in Portland, Me., Apr. 27, 1857, d. Aug. 6, 1883, Ae. 26y 3m 10d..

**Smith, Eliza**, b. Oct. 17, 1831, d. of consumption, Apr. 8, 1851, Ae. 19y 5m 22d.

**Smith, Eldress Eliza R.**, b. in Boston, Mass., Apr. 19, 1831, d. Apr. 20, 1899, Ae. 68y 1d.

**Smith, Susan**, b. in Shapleigh, Me., July 4, 1817, d. Aug. 15, 1886, Ae. 69y 1m 11d.

**Springer, Paulina**, b. in Ogunquit, Me., Mar. 6, 1815, d. Sept. 4, 1905, Ae. 90y 5m 28d.



- Stedfast, Anna, b. in Portland, Me., Oct. 2, 1861, d. of consumption, June 27, 1879, Ae. 17y 8m 25d.
- Stedfast, Margaret, b. in Portland, Me., Mar. 22, 1860, d. of consumption, Dec. 12, 1876, Ae. 16y 8m 21d.
- Stevens, Sarah, d. June 30, 1851, Ae. 92y.
- Sullivan, Asenath (Mary), b. 1797, d. June 4, 1822, Ae. 25y.
- Tarbox, Hiram, b. in Biddeford, Me., Mar. 26, 1813, d. Apr. 20, 1901, Ae. 88y 25d.
- Tarbox, Jane, b. in Haverhill, Mass., Dec. 17, 1792, d. of old age and general debility, Oct. 22, 1878, Ae. 85y 10m 5d.
- Taylor, Lucinda, H., d. Aug. 22, 1922, Ae. 88y.
- Thomas, Markwell, b. Aug. 22, 1786, d. of consumption, Feb. 2, 1849, Ae. 62y 5m 11d.
- Thombs, Abigail Dana, b. Sept. 30, 1765, d. of old age, Nov. 14, 1847, Ae. 82y 1m 14d.
- Thurlow, Calvin, b. Oct. 7, 1781, d. of strangulated hernia, May 31, 1855, Ae. 73y 7m 24d.
- Thurlow, Ruth, b. Nov. 16, 1784, d. of dropsy, Mar. 17, 1861, Ae. 76y 4m 1d.
- Tibbetts, Lydia Philpot, b. 1763, d. Nov. 3, 1828, Ae. 65y.
- Trafton, Polly, b. 1806, d. June 6, 1817, Ae. 11y.
- Truett, Sarah, d. Nov. 20, 1839, Ae. 7y.
- Twombly, Isabella Sheba, b. 1749, d. Jan. 31, 1808, Ae. 59y.
- Vance, Elder John B., b. in Baileyville, Me., May 9, 1833, d. Mar. 13, 1896, Ae. 62y 10m 4d.
- Vance, Mary P., b. in Lebanon, Me., Nov. 16, 1845, d. Jan. 13, 1892, Ae. 47y 1m 27d.
- Vance, Shubal B., b. in St. Stephens, New Brunswick, Sept. 5, 1802, d. of inflammation of the stomach, Oct. 23, 1878, Ae. 76y 1m 18d.
- Veazie, Susan, b. Dec. 2, 1844, d. of bronchial affection, May 5, 1875, Ae. 30y 5m 3d.
- Wakefield, Harriet, b. Sept. 18, 1801, d. of tumor in the bowels, Mar. 6, 1872, Ae. 70y 5m 16d.
- Walker, Mary A., d. June 20, 1928, Ae. 56y.
- Webber, Ida May, b. in Bar Harbor, Me., June 15, 1892, d. June 22, 1902, Ae. 10y 7d.
- Whitney, Betty Christiana, b. in Gorham, Me., May 7, 1780, d. of old age, Nov. 13, 1845, Ae. 65y 6m 6d.
- Whitney, Deborah, b. Dec., 1780, d. of general debility, Mar. 13, 1854, Ae. 73y 3m.
- Whitney, Eunice, b. Dec., 1780, d. Sept. 1, 1857, Ae. 76y 9m.
- Whitney, Hannah, b. 1765, d. of general debility, June 4, 1835, Ae. 70y.

**Whitney, Joseph**, b. May 1, 1759, d. of old age, Dec. 19, 1846, Ae. 87y 7m 19d. "Blind."

**Whitney, Lydia**, b. in Portland, Me., Aug. 4, 1825, d. July 6, 1891, Ae. 66y 11m 2d.

**Whitney, Phoebe**, b. May, 1782, d. Apr. 16, 1826, Ae. 44y.

**Whitney, Sarah**, b. 1764, d. Mar. 4, 1817, Ae. 43y.

**Whitney, Seth**, b. Sept., 1778, d. May 27, 1806, Ae. 27y 8m.

**Wiggin, Charles**, b. Sept. 9, 1797, d. of dropsy, May 6, 1859, Ae. 61y 9m.

**Wilson, Mary Rhoda**, b. Feb. 12, 1781, d. of old age, Dec. 24, 1847, Ae. 66y 10m 12d.

**Wilson, Zeruiah**, b. Mar. 11, 1771, d. of old age, Nov. 11, 1859, Ae. 88y 8m.

**Wooley, John**, b. Apr. 19, 1754, d. of old age, Jan. 23, 1833, Ae. 78y 9m 4d.

## II.

### THE SECOND FAMILY

1800 — 1917

**Barnes, Benjamin**, b. 1772, d. Feb. 22, 1815, Ae. 93y.

**Barnes, Mary**, b. 1736, d. July 13, 1810, Ae. 74y.

**Bean, Armina**, b. Aug. 30, 1848, d. of typhoid fever, Aug. 1, 1863, Ae. 14y 11m 2d.

**Beattie, William**, b. 1856, d. Sept. 6, 1865, Ae. 9y. "Burned so badly by playing with powder which he clandestinely took that he died in less than 24 hours came near setting buildings on fire."

**Bigelow, Ashael**, b. 1770, d. July 2, 1831, Ae. 61y.

**Blake, Eldress Francella**, b. in Westbrook, Me., Nov. 27, 1843, d. of consumption, Apr. 9, 1879, Ae. 35y 4m 12d.

**Bramley, Susan**, b. July 25, 1780, d. of general debility, Apr. 20, 1858, Ae. 77y 8m 26d.

**Brown, Olive**, b. 1833, d. Sept. 10, 1865, Ae. 32y. "She came from Lynn a few months before her death & thrust herself and infant a few months old upon the Society."

**Butler, James Frank**, b. 1833, d. Jan. 5, 1917, Ae. 83y 5m.

**Carney, Sarah**, b. in Boston, Mass., Oct. 10, 1794, d. of old age, Mar. 20, 1880, Ae. 85y 5m 10d.

**Chamberlain, Lucy**, b. 1759, d. Jan. 12, 1821, Ae. 62y.

**Coffin, Mary**, b. May 4, 1795, d. May 3, 1847, Ae. 51y 11m 29d.

**Cotton, Betty**, b. 1740, d. Feb. 6, 1834, Ae. 94y.

**Cushman, Ruth**, b. 1765, d. Nov. 22, 1828, Ae. 63y.

**Donovan, Richard**, b. in Dunraven, Ireland, 1813, d. of consumption and erysipilas in his head, Nov. 3, 1881, Ae. 68y.

**Emery, Hannah**, b. Aug., 1764, d. Mar. 19, 1833, Ae. 68y 7m.

**Emery, Sophia**, b. Aug. 28, 1785, d. Oct. 1, 1834, Ae. 49y 1m 4d.

**Freeman, Bethiah**, b. 1713, d. June 9, 1795, Ae. 82y. "The oldest person that believed at Alfred."

**Freeman, Ebenezer**, b. July 12, 1780, d. of fever, July 30, 1863, Ae. 83y 18d.

**Freeman, Lovey (Hannah R.)** b. Aug. 31, 1775, d. of fever, Nov. 14, 1852, Ae. 76y 3m 14d.

**Freeman, Lydia Dole**, b. 1748, d. Sept. 4, 1826, Ae. 78y.

**Freeman, Nathan, Sr.**, b. 1744, d. June 13, 1802, Ae. 58y.

**Frost, Hannah**, b. Feb. 5, 1780, d. of general debility, June 8, 1859, Ae. 79y 4m 3d.

**Fuller, Levi**, b. Oct. 23, 1764, d. Mar. 18, 1847, Ae. 82y 4m 26d.

**Gilman, Sarah Frances**, b. in Porter, Me., Jan., 1824, d. Aug. 11, 1844, Ae. 20y 7m.

**Gordon, George**, b. 1803, d. of consumption, Nov. 3, 1850, Ae. 47y.

**Gowen, John**, b. 1785, d. Apr. 6, 1811, Ae. 26y.

**Hammond, Dorothy**, b. Oct. 1, 1788, d. of old age, Mar. 15, 1866, Ae. 77y 5m 15d.

**Harding, Joseph**, b. Jan., 1777, d. Sept. 28, 1846, Ae. 69y 9m.

**Harding, Thankful**, b. Dec., 1751, d. July 13, 1842, Ae. 90y 7m.

**Hastings, Betsey**, b. Nov. 3, 1804, d. May 25, 1872, Ae. 67y 6m 2d. "Died from injuries received by falling on the ice Dec. 25, 1871—which broke her hip and injured her spine."

**Hatch, Ezekial**, b. Nov. 16, 1754, d. Jan. 25, 1847, Ae. 92y 2m 9d.

**Hodsdon, Sarah**, b. Aug. 28, 1753, d. Apr. 27, 1841, Ae. 87y 8m.

**Jewett, Sarah**, b. 1832, d. Nov. 20, 1839, Ae. 7y.

**Moore, Statira**, b. 1787, d. of general debility, July 8, 1859, Ae. 72y.

**Nason, Betsy**, b. 1767, d. Apr. 5, 1794, Ae. 27y.

**Nason, Hannah**, b. 1775, d. Dec. 24, 1796, Ae. 21y.

**Nason, Margaret**, b. June, 1780, d. Feb. 5, 1796, Ae. 15y 8m.

**Nason, Martha**, b. 1783, d. Aug. 5, 1797, Ae. 14y.

**Nason, William**, b. 1730, d. Nov. 16, 1827, Ae. 97y.

**Nowell, Betsy**, b. in York, Me., Apr. 12, 1774, d. of old age, Jan. 14, 1856, Ae. 81y 9m 2d.

**Nowell, Jonathan**, b. in York, Me., Dec. 25, 1732, d. Dec. 26, 1819, Ae. 87y 1d.

**Nowell, Paul**, b. in York, Me., Apr. 20, 1772, d. Apr. 30, 1855, Ae. 83y 10d.

**Nowell, Sarah**, b. 1746, d. Apr. 2, 1817, Ae. 71y.

**Palmer, Fany**, b. Feb. 28, 1794, d. of cancer in the face, July 31, 1867, Ae. 73y 5m 3d.

**Philpot, Ebenezer**, b. July 27, 1772, d. of old age, Mar. 26, 1853, Ae. 80y 8m.

**Philpot, Hannah**, b. July 20, 1760, d. Aug. 21, 1856, Ae. 96y 1m 1d.

**Philpot, James, Sr.**, b. Feb., 1760, d. Sept. 13, 1838, Ae. 78y 7m.



- Philpot, Phebe, b. 1735, d. Aug. 25, 1813, Ae. 78y.  
 Pote, James, b. Aug. 7, 1768, d. of old age, Dec. 6, 1855, Ae. 87y 4m.  
 Quimby, Betsey, b. July 3, 1794, d. Feb. 3, 1859, Ae. 64y 7m.  
 King, Eliphaz, Sr., b. 1743, d. Oct. 3, 1822, Ae. 79y.  
 Ring, Rebekkah, b. 1746, d. Oct. 27, 1827, Ae. 81y.  
 Ring, William, b. Mar., 1774, d. Feb. 3, 1817, Ae. 42y 11m.  
 Stone, Mary, b. 1784, d. Dec. 10, 1839, Ae. 55y.  
 Tarbox, Nahum (Samuel) b. Mar. 4, 1783, d. Jan. 2, 1849, Ae. 62y 10m.  
 Towle, Zillah, b. 1779, d. May 31, 1847, Ae. 68y.  
 Truett, Emeline, b. Apr.. 26, 1828, d. of consumption, May 8, 1848, Ae. 20y 12d.  
 Varney, Emma, b. 1763, d. Nov. 22, 1811, Ae. 48y.  
 Whitney, Aaron, b. 1740, d. June 19, 1815, Ae. 75y.  
 Whitney, Abigail, b. 1777, d. Apr. 15, 1798, Ae. 21y.  
 Whitney, Anna, b. June 9, 1767, d. Oct. 31, 1837, Ae. 70y. 4m 22d.  
 Whitney, Ebenezer, b. 1784, d. Nov. 12, 1834, Ae. 50y.  
 Whitney, Elizabeth, b. 1750, d. Apr. 26, 1841, Ae. 91y.  
 Whitney, Jane, b. 1745, d. Mar. 2, 1833, Ae. 88y.  
 Whitney, Josiah, b. 1753, d. Feb. 24, 1837, Ae. 84y.  
 Whitney, Miriam, b. Jan. 13, 1776, d. of general debility, Apr. 5, 1850, Ae. 74y 2m 23d.  
 Whitney, Tabitha, b. Jan. 13, 1776, d. Oct. 25, 1828, Ae. 52y 9m 2d.  
 Wilson, Gowin, b. Apr. 22, 1741, d.. Oct. 8, 1825, Ae. 84y 5m 16d.  
 Wilson, Mary Gibbs, b. Oct. 12, 1744, d. Mar. 10, 1820, Ae. 75y 5m.  
 Wilson, Susanna, b. Jan. 4, 1766, d. June 5, 1836, Ae. 70y 5m 1d.  
 Wormwood, Ezekiel, b. Oct. 7, 1788, d. of erisipelas, Jan. 24, 1858, Ae. 71y 3m 17d.

### III.

#### THE THIRD FAMILY

1805 — 1863

- Bailey, Lucy, b. July 11, 1765, d. Apr. 14, 1846, Ae. 80y 9m 5d.  
 Bailey, Moses, b. Aug. 13, 1766, d. July 13, 1841, Ae. 74y 11m.  
 Barnes, Elder David, b. Nov. 15, 1758, d. Mar. 5, 1825, Ae. 66y 3m 20d.  
 Coffin, Isaac, b. June 1, 1756, d. May 16, 1841, Ae. 84y 11m 16d.  
 Coffin, Lydia, b. 1761, d. Feb. 9, 1834, Ae. 73y.  
 Gowen, Molly, b. 1739, d. Aug. 17, 1813, Ae. 74y.  
 Harding, Samuel, b. July, 1754, d. Aug. 14, 1836, Ae. 82y 1m.  
 Moore, Harrison, b. 1784, d. Sept. 27, 1830, Ae. 46y.  
 Nowell, Hannah, b. in York, Me., Apr.. 29, 1768, d. of old age, Aug. 15, 1843, Ae. 75y 3m 16d.

**Pray, Mary**, b. Mar. 1, 1822, d. Mar. 12, 1837, Ae. 15y 12d.

**Reynolds, Jane**, b. 1809, d. Apr. 15, 1834, Ae. 25y.

**Rich, Hannah Coffin**, b. Apr. 21, 1781, d. Jan. 14, 1852, Ae. 70y 8m 23d.

**Staples, Jerusha**, b. 1804, d. Feb. 26, 1833, Ae. 29y.

**Stone, Joseph**, b. Sept. 27, 1758, d. Nov. 5, 1821, Ae. 63y 1m 18d.

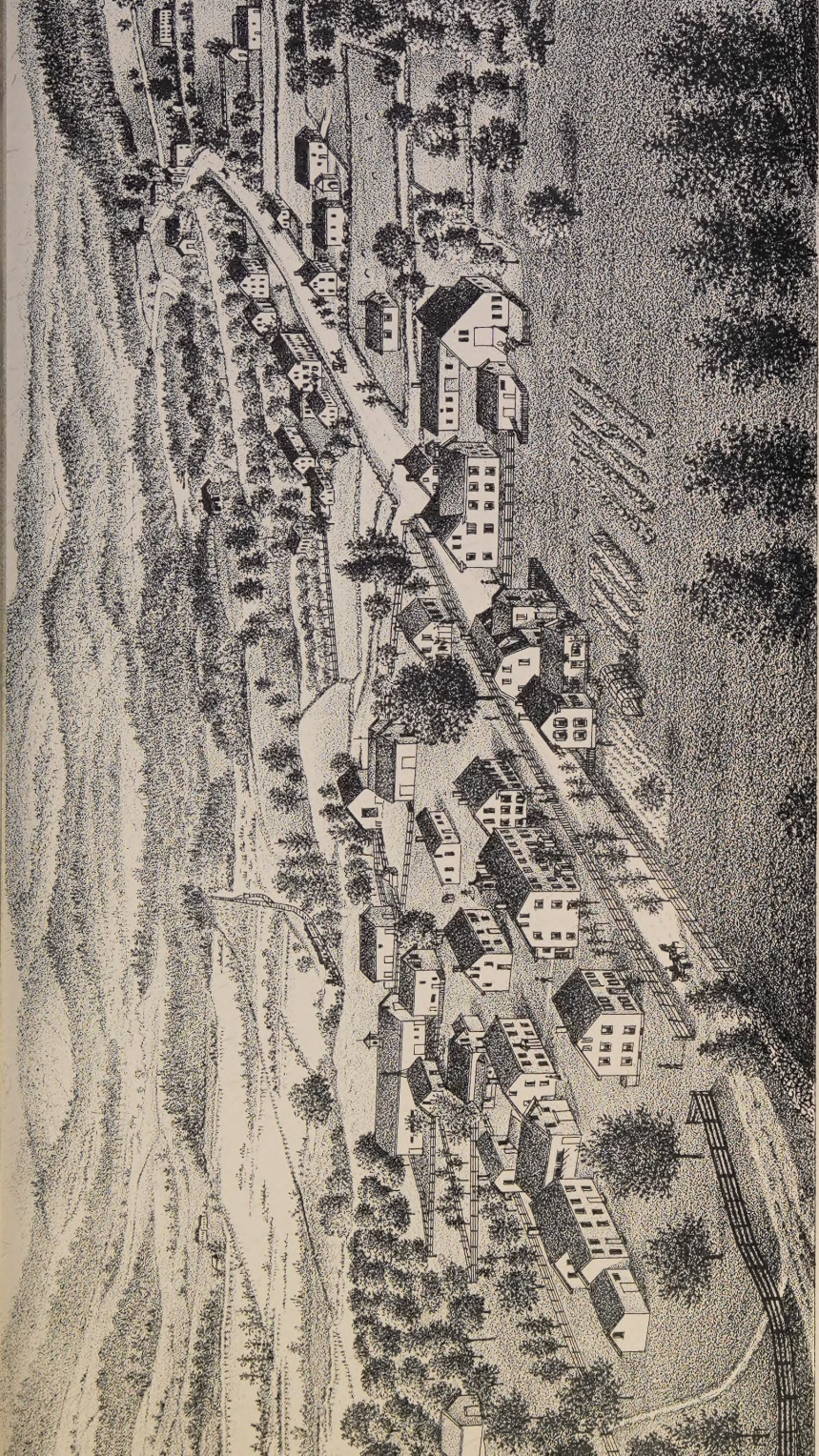
**Tarbox, King**, b. Sept. 8, 1807, d. Oct. 6, 1841, Ae. 34y 28d.

**Tinham, Mariah**, b. Oct. 16, 1826, d. Dec. 25, 1844, Ae. 18y 2m 9d.

**White, Benjamin**, b. Aug. 10, 1799, d. May 15, 1853, Ae. 53y 9m 15d.

**Wormwood, Elizabeth**, b. Sept. 15, 1795, d. of typhoid fever, July 23, 1853, Ae. 57y 10m 5d.





SHAKER VILLAGE, ALFRED, MAINE.





## SHAKER LITERATURE

The attention of our readers is called to the fact that the following rare and out-of-print publications of the United Society may now be obtained through the office of The Quarterly at the following prices:

Avery, Giles B., Sketches of "Shakers and Shakerism", Albany, 1883. (MacLean 133) \$6.50.

Bates, Paulina, The Divine Book of Holy and Eternal Wisdom, Canterbury, 1849. (MacLean 5) \$17.50.

Blinn, Henry C., The Life and Gospel Experience of Mother Ann Lee, Canterbury, 1886. (MacLean 146) \$2.00.

Dibble, Chancey, United Inheritance, Canterbury, n.d. (MacLean 211) \$3.75.

Green, Calvin, A. Brief Exposition of the Principles and Regulations of the United Society, Canterbury, 1895. (MacLean 156) \$4.75.

Hollister, Alonzo G., Christ the Harvester, Mt. Lebanon, n.d. (MacLean 329) \$2.50.

Shaker Medicinal Spring Water, Boston, n.d., \$3.00.

Youngs, Benjamin S., Testimony of Christ's Second Appearing, Albany, 1856. (MacLean 104) \$15.00.

The supply of each item is extremely limited. All orders will be filled in the order in which they are received. All remittances should be made payable to the United Society. Further inquiries in regard to Shaker literature are invited and will receive our prompt attention.

